342 on both sides and the rear containing living quarters arranged
351 in the same way as other Lolo houses except that the room is much wider and comparatively cleaner. The stone slabs on
354 the stove are carved with birds, animals, and flowers in shapes
531 which are quite graceful and beautiful. These represent marks of distinction for houses of noble Lolo families.

342 The houses in Hsiao-liang Shan are slightly different from those in Ta-liang Shan in that they all have straw roofs instead of wooden ones. They are similarly rectangular in shape, but not encircled by four walls. The fortifications are sometimes built on a corner of the house and sometimes outside of the house either on the left side or the right. The poor white Lolo families, whose houses are made of bamboo or thatch, have no such fortifications. Although the interior
353 varies from simplicity to elaborateness, the patterns of arrangement [41] are generally the same. In the center of the house stands the stove, on the right are the grindstone and animal pen, and on the left the sleeping quarters and grain storage. This kind of material cultural pattern merely shows that the Lolo family has a set of customs which control the behavior and action of its members.

302 There is also an unwritten code for clothing and ornamentation. The Lolo male usually shaves his head except for
[826] one small patch of hair above the forehead, called t'ien p'u-sa, which is considered a sacred part of the human body that should not be offended. The Lolo also pull out the hair of their beards so that it will not grow. Wu-ch'i Shih-t'u who lives in Wu-chio is over 70 years old, and although his t'ien p'u-sa is completely white, he does not have a single hair on his face. In stature, a Lolo and a Han-Chinese are hardly distinguishable, but one who has a beard is inevitably a Han-Chinese while one who has a t'ien p'u-sa is generally a Lolo, with the exception of those Han-Chinese slaves who are forced to keep a
291 t'ien p'u-sa. The Lolo male usually covers his head with a piece of cloth, either black, white, or blue. It is quite long and wrapped around the head like a turban; sometimes a braid of hair is tied to the top, protruding from above the forehead like the horn of an antelope. Lu Hsüeh-nien, a black Lolo of P'a-ha village in Hsiao-liang Shan, has his headgear fixed in in this style.

515 The Lolo leave their faces unwashed in spite of accu-
301 mulated dirt. Often a hole is pierced on the lower lobe of a
304 man's left ear. Sometimes he wears in it three red beads, from each of which hang down silk strings of various colors; sometimes he wears a silver earring; at other times he uses only a piece of cotton thread without any ornament.

291 The Lolo male has only one upper garment to cover his body, in winter or summer. The garment is usually blue, with a slit on the right side, reaching to the waist. The buttons are made of bone or cloth. Double layers of cloth or multi-colored lace are sewn with cotton thread on the sleeve openings and edges of the garment. The trousers have enormously wide legs. They look like a long skirt when the wearer stands up, but the legs are often tucked in the belt at the waist when he [514] walks. A man can urinate very conveniently by pulling up the trouser legs without having to untie his belt. The Lolo do not wear shoes and both men and women have normal feet.

The Lolo wear capes for protection against inclement weather. There are two kinds of capes: one made of hand-[287 matted felt, thick and warm; the other made of woven wool 288] for wear in the rain. They can be worn singly as an overcoat or one over the other. Both are very narrow at the neck and long enough to reach the knees. The woven woolen cape is decorated with tassels on the lower part and looks exceedingly handsome. The cape, a special feature of Lolo clothing, is very popular with both men and women, old and young.

● 302 [42] Lolo women are adorned somewhat differently. Instead of a t'ien p'u-sa on the forehead, women of different age groups have different styles of hairdo, a single braid, two braids, or a bun coiled up on the head. For their headgear 291 or hats, there are several combinations and styles, which vary according to age. The woman has two holes in each ear, one 304 on the lower lobe and the other inside the rim. The ear orna-301 ments consist of red beads and silver, coral, or other pendants.

The women's upper garments are the same as the 291 men's, except that the sleeves are always trimmed with lace. For example, Li-ch'ü Ch'ü-hsi-erh of San-ho-i-ta village has three layers of lace on the hems of her dress and five rows of silver buttons on the collar. The women do not wear trousers but cover the lower part of the body with a long skirt made of many pleats in variegated colors. Like the men, they wear two kinds of woolen capes. When the author's party reached Wu-chio, we were greeted by Mrs. Hu, nee Li-ch'ü, who was the village head. As she walked toward us from a distance in her tasseled woolen cape and long skirt trailing on the ground, her graceful mien made her look almost like a queen on promenade.

241 For food production, the Lolo rely on animal husbandry 233 and farming, especially the latter. Every family has a plot of arable land which is cultivated for food crops. Grazing is

595 wealthy families. Polyandry is prohibited in Lolo society; but because of their loose sexual concept, polyandry is sometimes secretly practiced. Young girls in their teens could have free [836] love and intercourse with young men, especially male cross-cousins with whom they disport and have fun. This will be discussed in more detail later on.

595 [55] Polygyny is often motivated by the political ambi-
557 tion of Lolo leaders who want to expand their influence through the connections of their wives' families. Hu Hsing-min, for example, was one of them. Considering that the influence of Li-ch'ü shih's branch alone was not strong enough for him, he also married Wu-ch'i shih to increase his power and status through connection with the Wu-ch'i branch. In a Lolo polyg-
595 nous family, wives have equal social status. They call each other sisters. Without regard to their own ages, the first wife is the elder sister and the second wife the younger sister. Each wife has a separate household and property, unlike the Han-Chinese, among whom wife and concubine stay together but have unequal social position. Before the Lolo man takes a second wife, he has to appease his first wife by offering her oxen or sheep, or sometimes a horse. He also has to reach [607] an understanding with his wife's brothers by entertaining them with food and wine. Without their consent in advance, he may run into trouble and have disputes that will develop into a clan feud.

581 As a whole, these marriage practices not only regulate the Lolo's sexual life and their kinship and clan structure, but also their daily behavior and even their political and economic activities. The marriage relationship has the same importance in Lolo society as in other societies. Marriage is the biggest event and the most important transitional stage in life as a young man and woman go from love to marriage and from marriage to the establishment of the family.

000 Adolescence is the beginning of the sexual period, during which, no matter whether male or female, all are eager to act. But every society has its own traditions, and the behavior of the male and female is subject to their influence.

582 Lolo customs prefer early marriage. The woman's marriageable age is usually odd-numbered, the favored age being nine, eleven, thirteen, fifteen, seventeen, and nineteen. During
● 302 her childhood the girl usually keeps her hair in a single braid
884 behind the head. At the time of marriage, she changes her hair style to two braids doubled up on the head. Therefore, a double braid and a single braid serve respectively as symbols of the married and unmarried women. But if a girl is

302 884 seventeen and still not married, then her parents will usually set a date to hold a ceremony for the girl to have her braid parted and doubled. During the ceremony they kill sheep, pigs, and other animals to entertain relatives and friends. It signifies that henceforth the girl has come of age and can have sexual freedom without interference.

836 Whether in a forest or thicket, whether beside the mountain stream or in wild fields, a young Lolo male and female could make love to each other. Provided that they do not violate marriage traditions, unmarried male and female could have affairs among themselves. This is especially true of cross-cousins who, because of their preferential marriage privilege and close contact due to kinship, could freely make love, and illicit affairs have always developed.

584 As a first step in marriage, the parents usually make the selection and then send a matchmaker to do the negotiating. Originally the matchmakers were mostly white Lolo slaves. If the paternal aunt or the maternal uncle has a daughter, matchmaking is fairly easy; there being mutual obligation on both sides, they dare not [56] make any commitment with another clan. After a mate has been chosen, the matchmaker [787] will get the consent of the girl's family to ask a pi-mu to match the horoscopes of the intended couple and to divine whether the marriage would be auspicious or not. If it is found to be unlucky, the matchmaker will not come back again. Sometimes, because of their kin relationship or because of the attraction of the girl's looks, the two families would disregard the result of fortune-telling or divination and proceed with the marriage anyway.

583 After both families have agreed to the marriage, the matchmaker then goes back and forth between the two to negotiate for the betrothal gift or money. The amount of cash to be paid by the man's family depends upon the family's financial ability. Generally, a black Lolo family pays a betrothal gift of from 500 to 700 or 800 ounces of silver. (At the time of the author's stay in Lei-po, one ounce of silver was equal to 160 dollars of Chinese national currency.) Sometimes the betrothal gift may be as much as 1,000 ounces. Because of their low social status, the white Lolo pay only 100 or 200 [567] ounces of silver. For the daughters of household slaves who accompany the mistress in marriage, no gift is necessary.

584 After the betrothal money is settled, then comes the engagement. First, the man's family sends the matchmaker and others of the household with gifts to the girl's family. At that time only a part of the betrothal money, usually about

585 night the men are entertained with food and wine in a big feast and gradually a state of conviviality settles on both guests and hosts.

[585] 291 On the morning of the wedding day, the bride begins to bedeck herself. She wears a fresh flower-like turban on her head. According to Lolo custom, the turban a young girl wears is folded into a pocket-like triangle, its end tied to the back of [882] the head. Upon coming of age, she wears the turban in a different way with the ends sticking up in front of the ears; sometimes she wears a four-cornered turban lying flat on the head, two of its corners hanging down on the right and left of the forehead, the other two corners on two sides in back of the head, and the whole looking like four pieces of reversed flower petals. After the woman has a child, she no longer wears this kind of headgear and has a plain hat instead. Besides the flower-like 588 turban, the bride is also decked out with earrings, neck orna- 301 ments, and silver buttons. She usually wears a new dress 291 with lace, a skirt of various colors, and a newly-made felt coat. All in all, she looks as graceful as a great beauty.

585 After having bedecked herself, the bride starts her journey. The men from the groom's family and the men and women of the bride's family all press forward to support and accompany her on the way to the groom's house, outside of which a thatched awning has previously been put up. The [302] bride is led inside the awning where the ceremony to separate her braid is conducted by the female members of the bridal party, that is, her single braid is parted and made into a double braid to signify her status as newly married. On that day the groom's family provides wine and kills animals to feast the members of the bridal party. Guests and hosts sing and dance hilariously and do not disperse until after all have thoroughly enjoyed themselves.

585 567 It seems that the groom does not play an important role in the wedding ceremony. Nor does the bride sleep with him on the night of the wedding. At the marriage of a black Lolo, the bride must have several white Lolo maids to accompany and wait on her. For instance, the eldest daughter of Mrs. Hu, nee Li-ch'ü, of Wu-chio is only eleven years old and still her mother has already provided two maids to wait on her day and night. Later when she gets married, the maids will go with her as a part of the dowry. The maids who accompany the mistress to her husband's house will then marry the male slaves of the master. For three nights the bride stays at the groom's house in the same room with her maids but without making any contact with the groom.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

[p. 8]

[pp. 6 - 7 contain no text]

291
302

SOME WONDERFUL NOSU HEAD-DRESSES

Huge quantities of dyed wool are plaited into the hair.

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

CHAPTER X

SUPPER À LA NOSU

WE stayed the night at Chie-tsu Leh-chieh, the village with the loopholed wall around it. The home where we found a welcome was that of an uncle of one of the Nosu travelling with us. Passing through a courtyard, we were shown into a long room with scarcely any furniture in it. There was a large stone fireplace in the floor at one end, and on the fire was a large iron tripod, about two feet in diameter. On this was resting an enormous iron pan, similar to those the Chinese use nearly all over the country. There was a wood fire in full blaze, and the sight of it to the travellers coming out of the falling snow was very cheering and welcome.

The lady of the house was squatting on the floor on one side of the fire. Her long skirt was spread out around her. Two other women were near by, busy with the fire and the big iron pan on the tripod. There was a long straw mat on the side of the fire facing the lady of the house, and here we sat down, getting as near to the fire as we could, for it was very cold indeed. We sat watching the fire and wondering how long it would take to cook the huge steamer of rice that was resting in the iron pan on the huge tripod.

I noticed that none of the men about the place had any whiskers or moustache, and was told that the Nosu men do not consider it right to grow these. The hairs are all pulled out in early manhood, and never allowed to grow, except in

5: Pollard M-5 (no date) 1921 AE4 Lolo AE4

302 very rare cases, when, in order to circumvent some peculiarly obnoxious demon, the hair is allowed to grow in the natural way. I wonder if anyone has ever got right to the back of the wizard's mind which governs all these matters. Much of what these wizards say and do seems absurd, and often very ridiculous, and yet they have their system of philosophy and their reason for doing things. I expect the idea of allowing the hairs to grow is to deceive the demon into thinking the hairy person is not a Nosu, and so out of the particular jurisdiction of that feared denizen of the dark world. The Chinese often dress a baby boy in girl's clothes so as to make the evil sprites fancy the baby is only a girl and not worth paying attention to. Most ungallant are the sprites of the underworld, and their education is decidedly not up to twentieth-century standard. One is half tempted to ask whether they have yet got the . . .—but one refrains.

574 At twenty minutes to seven there was a great commotion. Men and women began to talk excitedly. A number who had been squatting around the fire on which the tripod rested got up and moved to one side. It was as if they were making way for the arrival of another guest. On inquiry I was informed that they were about to bring in my supper. When one is hungry, what a fascinating word that word supper is! We were all very hungry, and I wondered what supper *à la* Nosu would be like.

[231] While I was wondering and waiting several men came in through the door, leading a fine fat goat. As the cattle of the households of these aboriginals often sleep under the same roof as the people of the farm, and sometimes quite close to the men and women, there was nothing very unusual about a goat coming into the room where I and others were to sleep.

361 The Lolo are accustomed to and like dwelling in groups. Rarely does one find a solitary farm in Liang-shan for the I tend to congregate wherever agricultural lands are fertile. Three to five families may make up a village, or it may consist of dozens of families. It differs from a Chinese village in three respects: first, the inhabitants of a Lolo village are either land-owners (Heh-I) or farmers, and there are no shops; second, the distance between the houses--sometimes as far apart as two or three li--is generally much greater than the distance [365] between the houses of a Chinese village; finally, the so-called roads in a Lolo village are merely beaten paths for there are no actual roads, to say nothing of streets paved with stone slabs.

356 Because of low civilization, the I care not at all for cleanliness. Neither the interior nor the exterior of the houses is ever swept; in fact, 296 brooms do not exist in the I region. Clothes are never washed although they do get wet on rainy days when the wearer happens to be walking outdoors or working in the fields, and thus they receive a cleaning without the slightest expenditure of energy on the part of their owner. 515 Whether men or women, the Lolo find it quite unnecessary to bathe or to wash their faces. /108/ No doubt, living amidst extreme hardships, they cannot be concerned with such matters. At the end of two weeks in the I region, we also began to lose the habit of washing our faces. It is not quite correct to say that the I do not like to bathe for they would undress and wash themselves whenever they have to wade or swim across a river deep enough for such purposes. For the women, however, these opportunities are limited, and this fact accounts for their disagreeable odor. Even when they are heavily made up, most of the Chinese cannot help retreating from them. Actually many of the Heh-I men and women are rather good-looking and have attractive features; the men are particularly strong and stalwart. If they could be well educated and taught to observe cleanliness, their bearing would not be inferior to the Chinese.

• 302 All the Lolo men have a square strip of hair on the front part of the head above the right forehead. It is about three or four inches in length, sometimes even long enough to be braided, known as t'ien p'u-sa /lit., heavenly buddha/, this strip of hair must be neither cut nor shaved; regarded as the most dignified part of the body, it is not to be touched heedlessly by others. A great insult it would be for someone to touch it even by mistake, and the anger aroused might be a matter of life and death. These are customs of which one should alway inform oneself before entering the region so as to avoid difficulties.

Apart from the t'ien p'u-sa, the rest of the head is shaved; sometimes, 302
not the entire head, but only the bottom edge is shaved, leaving some short hair encircling the t'ien p'u-sa to give the effect of a sleeping cap. This is another of the peculiar Lolo traits. The women part their hair from the middle and wear it in two long braids to coil above the head. Neither men nor women will ever go out without the pointed, wide rimmed rain-hat, worn on the head or slung on the back. With 301
regard to ornaments, all the Lolo like to wear jewelry. The men have their left ear pierced while the women pierce both. Ear ornaments are generally made of beeswax pearls, but those for the rich I are made of silver as well as corals and agates. The rich women also wear ear-rings, or at least some sort of expensive jewels. The very poor are sometimes content to wear merely a piece of black thread or a bamboo stick through the left ear lobe. Many of the women and some Heh-I men too wear silver bracelets and rings on their wrists and fingers. All of this indicates the Lolo's concern for beauty.

/109/ THE FAMILY AND SOCIAL SYSTEMS OF

THE LOLO OF LIANG-SHAN

Previously, mention has already been made of the political and 565
social organizations of the Lolo of Liang-shan. The most prominent feature of their social organization is the insurmountability of the class barrier between the Heh-I and Wa-tzu. Almost nowhere else in the world is found so inflexible a class system as theirs. As stated above, this class distinction is limited not only to the prohibition of marriage and sexual relationship between the two groups; it is also said that in Liang-shan the Heh-I consider themselves so superior to the Wa-tzu that they would not even be involved in a quarrel with the latter. It would soil their hands and lower their dignity to strike the Wa-tzu. Should a master wish to punish a Wa-tzu of his own household, he would order another Wa-tzu to inflict the penalty. Should a Wa-tzu by chance hit a Heh-I, society would regard this offence to dignity and higher rank such a serious crime that it would request the removal of the offender's hand.

As a superior group, the Heh-I treat the Wa-tzu with much contempt. Under this circumstance, why the latter have never rebelled is a question worthy of examination by sociologists. Upon analysis, their reasons may be as follows: First, the Wa-tzu class having always

[175 cont.]

142 marry only with persons of the same tribe. A fact, however, which
582 does not prevent them, as we have indicated above, from adopting
[177] the customs and even the costumes of the other groups, but without going as far as a "misalliance."

While the "Lolo" of China have retained the character of
181 warriors and plunderers, the "Lolo" of Tonkin are of a peaceful and rather indolent disposition, which frequently places them in a position of inferiority in relation to their more energetic and active neighbors.

273 [176] They often use alcohol, tobacco, and especially opium
276 to excess.

The "Lolo" of Upper Tonkin use Burmo-Tibetan idioms, whose
197 vocabularies vary noticeably from one tribe to another.

The elements of the sentence follow one another in the follow-
193 ing order: subject, adjective, direct complement, verb, indirect complement, preposition.

Example: My good father sells (his) house to (a) man.
(of) me the father good house sells man to.

198 They use the "kouan-hoa" and sometimes the "Thai" as lan-
212 guages of commerce; they use Chinese characters for their writing.

They have no special form of writing and are not acquainted with the writing used by the "Lolo" of Yunnan.

153 Moreover, they are rather intelligent and capable of receiving a certain degree of culture.

The men are progressively adopting the costume of the "Thai";
291 however, they preserve a suit of the distinctive tribal costume in
[177] which to be dressed after their death, so that their ancestors may be able to recognize them. The "Lolo" costume consists:

1. Of a short jacket, opened widely in front of the chest and not reaching below the belt.

2. Of a wide pantaloon, bearing at the lower part of the legs an embroidered band done with red-and-yellow thread and representing squares and triangles separated by broken lines.

3. Of a turban of very dark-blue material, whose extremities bear embroidery similar to that on the pantaloon.

[302] No part of the head is shaved. The hair is wound in a chignon behind the head and bound in the turban.

[177 cont.]

291 the top of the head by means of a wooden comb, and bound in a white headband. Covering the whole is a small turban, whose ends, [302] embroidered and decorated with beads, hang down in back of the head and reach to the shoulders. No portion of the head is shaved.

"Lolo" men and women wear wrapped leggings of linen. However, they very often go about with bare legs and feet.

301 The various feminine jewelry, rings, bracelets, necklaces, are of silver and of a style very close to that of the "Méo" jewelry.

342 The "Lolo" cabins are of two principal models. In the wealthy 231 villages, established near fertile fields, the cabins are built on piles, like those of the "Thai." The animals are confined underneath the house.

In the poor hamlets, the cabin rests directly upon the ground and is made of a straw roof and of walls of maize stalks. The domestic animals then are kept in a shed near the cabin.

[356] In any case, the dwelling consists of only a single room, generally clean and well cared for. There are no partitions forming interior compartments.

352 The furniture is always of the simplest: a cot bed the length of the long side walls, chests, tables and benches. The crops are [251] stored almost everywhere.

354 The kitchen always contains two hearths, one of which is specially set apart for the preparation of the food of the unmarried girls, for the reason which will be indicated later.

[178] The kitchen utensils, pans in the shape of spherical skull-415 caps, trays, bowls, cups, and so on, are in no way unique and are similar to the models already described.

262 According to the type of farming, irrigated rice fields or mountainous slopes, the "Lolo" eats either rice, or maize and mountain rice. Besides, he consumes a great quantity of vegetables, peas, beans, cucumbers, eggplants, and so on. Meat is reserved for festi-[273] val days. Alcohol made from rice or maize is often drunk immoderately.

[681] From the time they have reached puberty, the young girls must not eat meat and may not use utensils in which greasy foods have been cooked, under pain of falling ill immediately.

[183 cont.]

291 2. A wide pantaloon going down to the calf and ended by a light-blue or red band frequently having embroideries.

3. An apron, which is worn in front of the body and ties behind the back. This apron, slightly slit at the bottom of the sides, is held about the neck by means of one or two small silver chains, the size of whose links varies. On the front it is edged by a light-blue (or red) band and by piping analogous to those of the jacket.

4. A belt, knotted in front and fastening all the garments mentioned above. The ends of the belt hang in front of the thighs, often as far as the knees, and bear a number of small bands, finely embroidered.

5. The headdress is of an entirely unique model. The hair is [302] not shaved. It is gathered into a chignon on top of the head and slightly to the rear. About the chignon is placed a sort of headband of black material, often edged with a narrow red band. The whole is held by a cord on which colored beads and glass pieces are strung very closely together.

The "F'ou-la" women often walk barefooted; we have never seen them with leggings.

(Photos 514 and 337, Plate 44, show various costumes of "F'ou-la" women of the region of Muongkhuong.)

As the "F'ou-la" are very poor, they have rather little jewelry.
302 [184] The women wear scarcely any more than the small chains which hold up their aprons. Sometimes they have thin bracelets of silver or copper. Their earrings consist of a simple silver ring, to which are attached sometimes pendants formed of thin chains supporting little plaques of embossed silver. They almost never wear either rings or necklaces.

241 The "F'ou-la" are farmers. Their means of existence and their methods of agriculture present no peculiarity. They have no 286 industries other than those of weaving and of dyeing, for which they 386 employ the procedures already described.

All that has been said of the "Lolo" in the matter of various 184 costumes and beliefs, applies completely to the "F'ou-la," who little by little are giving way to the influence of the tribes among whom they are settled.

[187 cont.]

291 part of the breast covering is attached about the belt.

3. A pantaloon of a very wide style, stopping at the knees.

4. Leggings coming up to just above the knees and often decorated with embroidery on the lower portion.

5. A headdress recalling, in its total appearance, the one we have described for the "Pa-y" women.

The hair, knotted in a very tight chignon, carries on its highest portion a sort of rigid armature trimmed with spherical silver buttons. On top of the whole is placed a very light piece of material, of fine linen dyed dark blue, with a fringed border.

301 The "Ho-nhi" women have very abundant jewelry: rings, bracelets, and earrings. They also have necklaces of a special design, made [188] of little round plaques of embossed silver, threaded upon a cord. Some of the women trim the front of their jackets with a row of these same small plaques.

342 The "Ho-nhi" cabins are rectangular and very small. The
353 walls are of mud. The straw roof comes very low down, in such a way as to create all along the outside walls a wide, sheltered corridor. The hut has only one door, which opens on an interior hallway. It is divided into several compartments by light mud partitions. All its rooms open upon the interior hallway. The hall of honor contains the ancestral altar and usually is located opposite the entrance doorway. The kitchen is most frequently set up in the interior hallway in the section farthest away from the entrance doorway.

243 The type of life of the "Ho-nhi" is like that of all the tribes that cultivate irrigated rice fields. The agricultural implements and the farming methods are in no way unusual.

771 The beliefs and customs are rather close to those of the "Méo."
181 Like the latter, the "Ho-nhi" love independence. Living very isolated on their high hills, they retain great freedom of bearing and are not obsessed by a fear of evil spirits.

58 The "Ho-nhi" marry among themselves. The marriage proposal is made by intermediaries. The wedding ceremonies present no noticeable peculiarity. As among all the other groups, they are marked by great rejoicing and substantial feasts.

101 the Black Lolo call them the same under the name of Man zi. If
291 one notices that the word La, which is part of the expression La Qua, means Lolo to the Annamese, it appears that the latter recognize that the La Qua belong to the Lolo group like the Chinese and Black
[197] Lolo. However, we must add that their language is completely different from that of the other varieties of the group. This may result from the fact that they have been separated from large groups of their kindred for many centuries during the course of which their language must have undergone great changes.

Among them, men wear Tho dress. As to the women, they have a very original costume which makes these pretty mountain girls appear quite coquettish because of its rich colors and quantities bead trimming. They roll their hair in a turban and place a small embroidered kerchief on top of this when in holiday dress, which drops down onto the back. As for their garments, underneath they wear breast-covering decorated with embroidered applique, and over this a very pretty bolero edged with square embroidery on the front panels and the entire length of the sleeves. A skirt, edged at the bottom with embroidery and a row of beads, is tied at the waist. It is covered with an apron colored indigo like all the background of the costume. The waist is tied in by a white belt /149/ /The following two photographs appear between pages 148 and 149 of the text: "Three Black Lolo women"; "Penti Lolo men and women."--translator/ whose embroidered and fringed ends come around and drop in front of the apron. An embroidered kerchief is also fastened
[301] at the back to the collar of the bolero. Finally, the bosom is completely covered with necklaces of white beads, which are wound around the neck a great number of times, and whose last rows go down as far as the belt.

Now comes as the fourth variety the Phu La, who call themselves Peu Pa. There are very few of them in Tonkin, consisting of a few families which inhabit the frontiers in the third and fourth Military Territories. They live somewhat like savages in their little houses on piles, raised up only a meter above the ground. The men's clothing consists of a short jacket and a trousers trimmed with embroidery at the bottom. The women wear a little black jacket edged with embroidery applied in squares and in lozenges, and a skirt of the same color edged in red, held in at the waist by a wide belt whose
[302] fringes drop in front. Their headdress consists of a chignon which they put on the top of the head, wrapped in an embroidered kerchief, and of a black hood placed at the rear.

101 The Ho Nhi may apparently be connected with the Lolo group
197 because of their language. There are very few of them in Tonkin,
131 and they are settled at the extreme western part of the Chinese frontier.
342 Their cabins, built on the soil itself, have roofs which come down
291 very low and mud walls. The men's clothing is of the style usual among the mountaineers and very dark blue in color. The women wear a garment of the same basic color, consisting of a long tunic whose inner skirt is raised up on the right hip, and a breast-covering, wide trousers descending to the knee, and leggings which are put on like stockings and tied up with garters. Their headdress is made by placing
● [302] a dark blue kerchief over their chignon whose fringes drop to each side of the face, and they put on top of this a leather crown trimmed with little silver bells.

/150/

Section 3

Customs and Religious Ideas

771 The customs of the Lolo who have immigrated to Tonkin have not been preserved in their primitive purity and frequently are full of customs of the neighboring ethnic groups. Detailed study of them, therefore, will not be interesting from an ethnographic point of view. We shall only point out those which include some trace of characteristic mores.

[581] Customs relating to marriage are very obviously the same as among the Meo. Those relating to death have certain unusual character-
764 istics. Thus, among the Kan tao Lolo or "cutters of heads," the dead are buried without any coffins and a hollowed-out bamboo extends from the head of the corpse and comes out above ground level. When the children of the deceased think that decomposition of the corpse must be completed, they make certain by placing their nose at the upper end of the bamboo. When no further odor emanates, they proceed to exhume the head of the corpse and place it in a basket which they expose to view in their cabin. The object of this rite is the revival each day of the memory of their deceased relative.

769 The ancestors' tablet among the Lolo is made up of a paper figurine which is hung up on the partition of the cabin.

When the anniversary of a deceased relative is to be celebrated, a mannequin is constructed, stood up and dressed so as to recall the one whose memory they wish to honor. Women come to sing and